

Renounce your Atheism

By: Dr. Haitham Talaat

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First Edition

Introduction

Is Atheism just a lazy superficial position against a very profound and evident case?

I believe Atheism is not a solution; it's factually failure to find a solution.

The atheistic view loses the world its meaning, dispels beauty, kills value and makes all existence unnecessary.

The atheistic view makes all wonderful interesting images of nature just absurd and nonsense ghosts!

On the other hand the creed view of the world manages evil, encourages facing disabilities, and answers

all Ontological Questions.

O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it. Quran84:6.

Creed or chaos, world hasn't a third alternative.

Human is incomprehensible, not satisfied, suffering of fear and doubt, it is the human character, this character can't be analyzed by a materialistic view of life.

This book carries some signs of creation and Infinite Divine Wisdom.

This book holds some evidence of the validity of Islam.

Islam is not another religion as other religions; Islam

is the doctrine of all the prophets and the return to the approach Monotheism.

This book asserts something of that.

Let's start journey and check that out!

This book seeks to provide answers to the most important atheistic questions in rational and scientific evidence. And hence, this book is in question and answer format.

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In the name of Allah, Most Gracious, Most Merciful

1. What is atheism?

Atheism is: rejecting belief in any form of unseen Divinity. The atheist denies the existence of a Creator, of Divine revelation and of resurrection.

2. What is the proof that there is a Creator?

There are many proofs but we will focus on two; the first is called “proof on the basis of existence – *dalil al-ijad*” and the second is called “proof on the basis of providence – *dalil al-'inaya*”.

3. What is meant by “proof on the basis of existence”?

Everything is temporally originated; it came into existence after it was non-existent, so it must have had an originator. This means we have 10^{124} proofs that a Creator exists. This number constitutes the overall number of molecules with their functional activities throughout the universe. By the way this number is huge, it means 10 followed by 124 zeros! So, everything that “originated” and entered the sphere of existence is a proof that there is a Creator. If you looked around you and pondered the universe with its incidental characteristic and its constant change, you will find that it is accidental and ever-changing rather than being perpetual or eternal. Hence, you are proclaiming that it is not self-subsisting, which will lead you to seek its originator to finally realize that it has a Creator.

That is why many verses of the Qur'an bring the creations into focus. Allah says what means, ***“Say, ‘Look at whatever [exists] in heavens and on earth.’ But signs and warnings do not benefit the unbelievers.” (TMQ¹, 10:101).***

Allah also says what means, ***“Do they not ponder about their own selves? Allah has created the heavens and the earth and all that is between them for a purpose and for an appointed time? Yet many deny they will ever meet with their Lord.” (TMQ, 30:8).***

He also says what means,

“Have they not looked into the realms of the heavens and the earth and all that Allah created, and seen that the end of their time might be near? What will they believe in if they do not believe in this?” (TMQ, 7:185).

So, everything that has originated is in itself a direct proof that there is an originator.

4. **What is meant by “proof on the basis of providence”?**

It means that everything ultimately in existence, starting from the quarks which are the smallest subatomic particles ever allocated up to the galaxies, carries an extent of functional

complexity.

This means that each has a specific and specialized function; and a functional complexity necessarily means a grade above “mere existence”. Existence is a “status” and the complexity within the originated thing is a grade above that status of mere existence.

So, everything around you is designed in a special method so as to carry on a special function.

Hence, everything around you carries a functional complexity, and this complexity is a proof of origination, which means that it must have had an originator!

An example for this is the lamp: this is a

functional complexity. The electric lamp is made up of a coil, a lead wire that connects electricity to the coil, inert gas that protects the coil and does not affect it or the electricity, a glass bulb that prevents the entry of air or the exit of the inert gas which would otherwise burn the coil, and finally the base of the lamp which connects the lamp with the socket and ensures the passage of the electrical current.

Here the electric lamp demonstrates a system of complexity that cannot be dismissed or simplified. Since it carries a rudimentary rational indication to the mastery of the manufacturer, then the one who denies the masterful formation of the lamp or assumes that it originated by chance is the one required to fetch a proof to his

assumption!

The lamp-maker knows pretty much well what electricity means, how it is conveyed, the benefit of the lamp and the sensitivity of the coil; that's why the presence of the lamp is in itself a proof on the mastery of the maker, while having a diverse array of lamps can never be a proof that it is all just mere chance!

Using this same rationalization we can deduct that a creature with all this functional complexity – the human being – must have had an originator.

The lamp is made up of 4 components whereas the human being is made up of 3 billion

components in each and every one of his cells. The human code is spelled out in 3 billion DNA letters known as the human Genome and these letters reside within the nucleus of each of our molecules. So, if you look at the 4 components of the lamp and deduce that it must have had a maker, and you do not realize that you too must have had a Maker, then the problem is in your way of thinking.

Allah says what means,
“Were they created out of nothing, or are they their own creators?” (TMQ, 52:35).

Look around and see the extent of complexity associated with virtually everything; there is actually nothing in this whole wide nature that is

free from but a degree of complexity; according to the physicists.

Allah says what means,

“In the creation of the heavens and the earth; in the alternation of night and day; in the ships that sail the ocean bearing cargoes beneficial to man; in the water which Allah sends down from the sky and with which He revives the earth after its death, scattering over it all kinds of animals; in the courses of the winds, and in the clouds pressed into service between earth and sky, there are indeed signs for people who use their reason.” (TMQ, 2:164).

Only those who use their minds to “ponder” will take heed,

“...But only the wise take heed.” (TMQ, 3:7).

Hence, existence (i.e. proof on the basis of existence), and regulating creation (i.e. proof on the basis of providence), are both rational evidences to the presence of an originator.

- 5. Why couldn't the human beings and other living organisms have all originated from other simple primates?**

There are two illogicalities here:

First: There is not one single evidence proving a

major evolutionary development! By evolutionary development we mean; the transition of one species into another form of species. Scientists have never been able to verify or spot a single evidence on a transition from species to another and all of these are just mere speculations. So, how can an atheist choose to believe in a speculative evidence and deny our religion-based solid evidence?

Second: According to the “minimum gene set concept” no living organism, no matter how primary, can go below 200 genes. Nature Magazine stated in their issue dated 6-January-2006 that we could never go below the boarder of 397 genes. Energy production alone requires at least 6 genes, and if one single gene is

missing the cell will not be able to provide any energy. Likewise each and every basic function requires a minimum number of genes. Scientists have found that mycoplasma is the most accurate living organism on earth; it has 468 genes and each one of these genes contains complex proteins that could be within the range of 1000 to 10000 amino acids.

Hence, if you have 3 billion specialized pieces of information – these pieces of information are imbedded inside the nucleus of each of your cells – to produce precise vital functions or even 11,000 pieces information; then you are facing a giant treasure of specialized information that has suddenly materialized.

Atheist fantasized that there were beings that emerged from a count of zero genes, but the theory of minimum gene set came to thwart this fantasy.

Obviously, all living organisms have emerged so functionally complex from the very first moment!

6. **What are examples to the “proof on the basis of providence”?**

There are numerous examples, and no volumes can be large enough to contain them all even if they filled the whole planet.

Each atom in the universe is actually a proof on the basis of providence; whether we realize this today or will do so tomorrow:

1. Insulin (the hormone that allows our bodies to use glucose) is secreted by the pancreas in the exact same amount of sugar we consume.
2. The power of our hearts in pumping blood is exactly equal to the energy needed by the muscles when exerting any effort.
3. The one-way valve of our stomach prevents the influx of digested food that would otherwise harm us.
4. The sphincter muscles located at the gates of our orifices, without which our clothes would have been soiled the whole time.
5. The skull bones that are left un-fused at

birth so the baby can easily cover the journey through the birth canal without breaking its head. Had these bones been fused the baby would have never been able to cover this journey except if its skull got broken. These bones stay un-fused till the brain is fully developed.

6. All the axes of your nerves that convey the electrical signals are covered with a dielectric layer – as we do with the electrical wires – so that the electrical signals do not get lost or disturb us.
7. The electron revolves around the nucleus at a speed of one 1000 kilometers per second or otherwise it would collapse inside the

nucleus by the force of attraction of the positive nucleus and the universe would have collapsed before it even began. So, this is the ideal speed for forming the atom.

8. When two atoms of hydrogen combine, 0.7% of the hydrogen mass turns into energy. If this mass was 0.6% instead of 0.7%, the proton would have not combined with the neutrons, and the universe would have remained in the form of hydrogen and none of the other elements would have been formed. If the mass converted to energy was 0.8% instead of 0.7%, the fusion would have been too fast, which would have lead to the disappearance of hydrogen immediately from the universe, making life impossible.

That's why this figure had to be between 0.6% and 0.8%.

9. The electron mass constitutes 0.2% of the neutron mass, and this mass is ideal for forming the atom.
10. After germination, the buds tend to go up directly to the light source, whereas the roots tend to go down, because the buds are highly sensitive to light. All the information they need to function is encoded within the seed, and there are hormones that control the upper and lateral growth of the plant as well as the growth toward the roots, all of which is encoded within the seed.

You eat the delicious fruit and throw the dry and tasteless pit away. This way you are compelled by a Controller who governs the whole universe, allowing that fruit to pass its genes all over the earth; giving you the savory taste while hiding the genes in the core of a smooth dry pit that is not attractive to you. Once this seed sticks to the ground, it starts quietly transforming into branches and roots and this is how the mother succeeds in passing her genes on to its children. All of this takes place in a plant that has no cognition.

So, who adjusted the information for those deaf-mute fruits, and who adjusted the amount of sugar so it would appeal to your palate? Who made the seed unappealing, so you could

dispense with it and throw it away? Who loaded the seed with sufficient genetic information to create a new plant with all its details and functions?

11. Lately the scientists have been discussing the total mass of the universe and how it is essential for our existence on earth. Inertia, this blessing which is given to our bodies in the form of resistance to any change in movement, originates from the mass of the universe.

Had the inertia been any less than what it is, any soft breeze of wind would have been able to move the rocks which would not have been able to resist the least amount of effort exerted on them.

In a universe like ours we would have been bombarded by all sorts of flying bodies. If the inertia was more than what it is, we would have found a great difficulty in moving our fingers, if we even managed to move them, and controlling them would have been an improbability. This means we would have been unable to move or do any tangible effort of any kind; the first man created would have not left his spot and the embryos would have not left the wombs (that is if they even managed to take a form in the wombs).

That's why it is particularly interesting that the inertia of any matter had to be identically what it is right now. The thing that baffled the physicists here (as we see in the book "Unity of the Universe" by Dennis William Sciama), is that of

this inertia the whole of the Milky Way Galaxy only contributes one ten-millionth, the sun contributes one hundred-millionth and the earth itself contributes one thousand-millionth.

This leads us to realize that this ideal inertia we live on and which allows us to partake on all our activities is the overall value of the whole universe! Consequently, we can practically say that our very existence depends precisely on the mass of the whole universe and its very existence.

Allah says what means,
“We did not create heaven and earth and all that is between them in vain. That is the opinion of those who deny the truth. Woe betides those who deny the truth,

when they are cast into the Fire.” (TMQ, 38:27).

The more we ponder and look, the more we realize the marvels, the wisdom and the intricacies of this creation²!

7. **Some atheists try to debunk the proof on basis of providence by bringing into focus some imperfections like illnesses and earthquakes, for instance.**

The presence of imperfections (if indeed we do accept this description) does not in any way deny the perfections. As a matter of fact it only proves that perfection does exist in the universe. Had there been no perfection in the first place, the

atheist would have never been able to identify the imperfection. How can someone identify an imperfection in the design if there was no design to start with?

As for their description itself; what they call imperfection is actually an imperfection in their ability to grasp the wisdom beyond all things. The believer never claims that the universe is perfect and without calamities; he only claims that the essence of perfection is that nothing happens without a purpose.

Atheists are like someone denying the mastery of a spaceship just because it has a big amount of fuel that could explode any time³.

The universe was never designed to be perpetual and we were never designed to be Gods! As a matter of fact we were designed to be tested with both good and evil. Allah says what means, ***“...We test you with both good and evil circumstances as a trial. To Us you shall return.” (TMQ, 21:35).***

All of this takes place within the scope of a higher purpose and wisdom.

8. **It is a given that Allah does not need us so why did He create us?**

The very notion that need corresponds to futility is absurd. Need corresponds to wisdom; not to futility. The wealthy and famous physician might choose to treat people without needing anything

from them, he treats them only for their own good and we can never describe his action as futile! The wisdom and the higher purpose beyond it do not revolve in a viscous circle of need-and-futility.

A swimmer might rescue a child out of mercy and then he leaves him and goes without waiting for any word of thanks or gratitude. We can never describe this as futile because it can only be described as magnanimity and superior manners. Hence, there is no concurrence between need and futility⁴.

We have this Divine narration in the book of Sahih Muslim:

“O my servants, were the first of you and the last

of you, the human of you and the jinn of you, to become as pious as the most pious heart of anyone of you, that would not increase My kingdom in anything. If they were to rise up in one place and make a request of me, and were I to give everyone what he requested, that would not decrease what I have any more than a needle would decrease the sea when you dip it in it.”

So, Allah has no need for all the worlds and whatever effort we exert, whatever work we do or whatever goals we pursue; we are the only ones who benefit. Allah says what means, **“And whoever strives, strives only for himself. Allah is independent of all His creation.” (TMQ, 29:6).**

If the patient is ignorant of the doctor's wisdom this does not mean that the doctor's decisions are purposeless.

Also, acknowledging the wisdom does not necessitate comprehending its full scope; understanding part of it suffices. It is enough to know that we are assigned with certain responsibilities, and enough to know what these responsibilities are and that there is a wisdom beyond all this. Otherwise, we will be like those who denied that which they do not comprehend, ***“Indeed, they are denying something which they cannot comprehend; the reality not yet having dawned on them...”*** (TMQ, 10:39).

Hence, Allah is wise and He created us for a wisdom!

9. **In the deductive argument for the existence of a Creator, do we draw on evidences from our human experience?**

The evidence of creation is based on an inference of empirical evidence and a definite knowledge emanating from necessary premises. The Qur'an, in its deductive argument for the existence of a Creator, does not follow the path of inference by analogy.

As for deductive analogy, it proves the meanings and then extracts the rulings, whereas the

deductive argument for the existence of a Creator depends on direct deliberation and observational significance.

Allah says what means,

“Were they created out of nothing, or are they their own creators?” (TMQ, 52:35).

Here, the verse limits existence in three possibilities: 1) Either they came out of nothing and this is impossible since nothingness cannot bring anything since it is already nonexistent. 2) Or, they created themselves and this too is impossible since it is an evident absurdity. 3) Or, they have a Creator who created them.

This is an initial rational reasoning, not an analogy, so we could say that it is based on mere

human experience. This does not, in any way, mean that we censure human experience, since all sciences are based on human experience.

When we say that the universe exists and that it is not self-subsistent then it must have a Creator, and that everything in the universe came with notable physical constants and precision, then there has to be a Creator and a Maker, we are actually using direct preliminary premises; not rational analogies or human experiences.

Causality, as one of our evidence of the Almighty Creator, does not depend on intellect and extrapolation. It is rather a rational principle based on the basic psychological necessities.

10. **Why can't we say that there is a material reason for the creation of the universe; for example, another civilization or something else? Why stick to the Eternal Deity specifically?**

There is a rule that was established by the Islamic scholars since more than a thousand years ago. This rule states that having a series of actors consequently leads to non-action⁵. Having a series of actors means the presence of more than a creator. This supposition assumes that we have another civilization and a civilization that preceded it and produced it and a civilization that preceded the first one and produced it and so on. So, there is a series of creators, and this series leads necessarily to non- action.

Non-action means lack of any creation like the universe, mankind and so forth.

Hence, the sequence of actors leads to lack of emergence of any universe into existence.

If one of the civilizations depended on the emergence of another (which has formed it), and this first civilization also depended on another to form it, we will just keep going to infinity from one civilization to the one that preceded it without reaching an end. Consequently, there has to be a First Creator that started everything with a first action.

To make this a bit simpler let us imagine we have some domino pieces arranged one after the other,

so if one falls, the whole stack will fall. If we assume that a particular piece will not fall until the one before it falls and that the one before it will not fall until the one before it falls... and so on... then no piece will fall unless the sequence of pieces have a beginning to start with.

If the pieces go on to infinity then no piece will ever fall!

Hence, if the sequence was infinite no creation would be there, since the doer's existence will depend on another and so forth. Which takes us to our first argument; had the sequence been infinite there would have been no creation, no action and no existence.

There has to be a beginning, a start for the creation, and hence a First Creator.

So, anything accidental that needs an instigator must necessarily have an originator, and if we say that there is a need for an instigator then none of this could have emerged unless the long sequence of events had a very beginning.

This is why we assert that there is a First Creator before whom nothing else ever existed.

11. **We know the laws that govern the universe and we know what causes the volcanoes, so why do we need a creator if we know all the laws?**

Atheists assume that the laws are in themselves

enough for creating and originating the universe. Stephen Hawking used this premise and theorized that the law of gravity is in itself enough for creating the universe, as he explained in his book “The Grand Design⁶“. Hawking’s report went viral over the world news and all the media and popular websites shared it.

Regardless of the fact that this assumption foils automatically when attempting to know the source of the law of gravity, or who enacted it or gave it this invasive and effective ability.

Regardless of all the initial axioms, the law of gravity alone does not cause the billiard ball to roll!!

The law by itself is incapable of doing anything

without the emergence of things! The law of gravity does not produce a billiard ball, it can only move it once it emerges and once it is hit by the billiard stick.

The law of gravity is not a stand-alone thing; it only describes a natural event. The law of gravity does not move the billiard ball without thrusting the stick in the ball’s direction to move it. Only then can the ball roll and only then can the effect of the law of gravity materialize.

Yet, the atheist assumes that the existence of this law is enough to create the billiard ball, the billiard stick and to roll the ball. So, what is it that comes easier to the mind and sound reasoning: faith or atheism?

Likewise, the laws of internal combustion of the car motor will not create a car motor. Even if we added the laws of internal combustion to the car motor this will not be enough to make the motor function since we still need fuel to provide energy, we still need a spark to set the combustion in action and before all that we surely need a motor; only then will the laws of internal combustion function.

But it would be irrational to think that the laws of internal combustion are enough for creating a motor, a spark, fuel, a driver and a road! This very assumption could take us, once again, to the sequence of actors which we spoke about in the previous question.

12. **Why can't this whole universe be the resultant of mere chance?**

This very assumption reveals ignorance of the fundamentals of probability, because a chance requires two intrinsic conditions: time and space.

Chance requires a time for its occurrence to have effect. It also requires a physical space where it can take and produce its effect.

So, how can we say that chance had a role in originating the universe despite the fact that our universe originated from no-time and no-space?? How can the effect of the chance be evident without the origination of the chance itself?? How can the chance give effect before it is there

and before the existence of time and space which are both intrinsic conditions for its presence??

13. **What do we say to the atheist who argues that the universe has developed?**

Science does not corroborate the tendency of the universe from simplicity to complexity! On the contrary, science corroborates the transition of the universe from full complexity to simplicity throughout time. This is the law known as the Second Law of Thermodynamics and to make it a bit simpler let me tell you this:

If you have a glass of hot water in the room, the temperature will move from the hot water to the

climate of the room till the temperature in both the glass and the room reach equilibrium. This law applies on everything in the universe and at some point in time the temperature will be the same all over the universe and this is when the Thermal Death of the Universe will occur.

Had the universe been eternal it would have been static now (thermally dead), but the fact is that it is below the maximum entropy and has not reached thermal death means that it is not eternal and that it has a fixed beginning at a emerging time and place. The universe even emerged at the minimum entropy which means that it occurred with no unprecedented pattern; unique.

By the way this is a law; not a theory. This law applies on everything from the atom to the galaxy. It is essential in proving that the very notion that the components of the universe are tending towards complexity, as the atheist imagines, is a fake notion that does not actually exist! Fact is; the universe has a tendency towards simplicity not complexity.

14. **How did we know that the moment of the universe's occurrence was based on the law of causality? In other words, does the law of causality apply outside the universe?**

We corroborate the law of causality when it comes to the occurrence of the universe since it's

a primary law, and since the universe exists, then there had to be an effect that brought into existence. Lately, it has been scientifically proven that the universe occurred because of an "operator" that brought it into existence in what is known as the formulation of quantum mechanics and the concept of an "operator".

So, according to quantum mechanics there had to be an operator, otherwise there would have been no universe! This means that the law of causality applied on the universe at the point of incidence.

15. **But why can't the law of causality apply on the Creator? In other words; who created the Creator?**

First: the laws that apply on the created can never apply on the creator and this is a truism, or we would be saying things like: who cooked the cook... or who polished the polish?

It stands to reason that the Creator who created time and space can never fall under the compulsion of these laws since He is the one who brought them into existence!

Second: It's true that everything that originated has an originator but when it comes to the Creator,
“...There is nothing like unto Him...”
(TMQ, 42:11).

Third: The Creator has to be eternal and

necessarily existent (*wajib al-wujud*) otherwise we would regress to the sequence of actors which leads to no action at all; as we explained earlier.

16. **Why can't we have more than one perpetual creator?**

Allah says what means,

“If there had been in the heavens and on the earth, other deities besides Allah, both the heavens and earth would be ruined...” (TMQ, 21:22).

17. **But what is the rationale beyond the impossibility of having more than one creator in concordance with each other and without clashing decisions?**

The question is not about issuing two clashing decisions so the universe would be ruined, or about being in agreement so the universe would remain intact. The rationale presented by this previous verse is far and beyond any of this.

Having another creator besides Allah necessitates composition (multiplicity of essences and causes); and composition necessitates need. So, if we assume (Allah forbid) that the Deity has a need this would provide an insecure universe that is susceptible to collapse without any guarantees or reasons since the Deity is in need. ***“...So exalted is Allah, Lord of the Throne, above what they describe.” (TMQ, 21:22).***

Allah is exalted above any composition or need

since He is self-sufficient and self-subsisting.

Add to all this: If there were two deities (or more) the probability of disagreeing stands more to reason than concordance all the way. Having more than one essence, more than one will and more than one determination means that each one of them is in need and need necessitates convergence.

18. **Why is religion crucial?**

Even the most uncompromising atheist believes that truthfulness is better than lying, right? The most uncompromising atheist believes that faithfulness is better than betrayal, right? These terms are not from this world and the material

world does not substantiate their conceptualization or their requisite; what does truthfulness mean and what does lying mean?

If we analyzed the depth of the atoms will we be able to monitor concepts like truthfulness or lying? If we observed the physics of the galaxies or the chemistry of the hormones will we be able to observe faithfulness or betrayal? Hence, these concepts are not from this material world. Yet they are real concepts, as a matter of fact they are the most important things in existence! The value of man is measured by his manners not his material size or the number of his atoms or the level of energy in his cells!

The value of man is recognized by how deeply he

complies with the Divine obligations within himself. There is a good man and an evil man, but there is no good mountain and evil mountain, there is no faithful planet and unfaithful planet. It is only man who can uphold values, purpose and meaning. It is only man who can perceive existence.

19. **Why can't morals be the resultant of the brain or the society?**

The brain is made up from the very same material components. No matter how complex the brain is, no matter how complex its material components; the sum of all zeroes will always be a zero no matter how many zeroes we add. Since matter knows no good or evil, the brain as well

knows no good or evil. Hence, the question that poses itself is: How did the concepts of good and evil settle in the brain? What prevents the brain from annihilating the whole earth and everything that lives on it? Why can't the brain think of placing the weakest of mankind in animal cages? Why can't the brain get rid of all the sick and handicapped so as to leave only the highly efficient (like the Nazi's project Aktion T4²).

The material brain does not know if any of the above actions is good or bad because the brain is completely indifferent when it comes to morals, since it is made from the very same atoms of the earth. There is no connection, near or far, between morals and the brain.

As for the notion that says that societies could be the origin of morality, this idea is so strange because morals are subjective and they concern man as a man, not the society as a society. If any of this was true and morals have originated from the society, the Nazis would have been right in disposing of all the others since this is what the society would want.

Hence, morals are separate from the society, and both the good and the bad societies know what righteousness is and what evil-doing is. Consequently, morals are far beyond the brain and the society.

20. **What is the relation between religion and the issue of morality?**

Religion is the only thing that gives a rationalization for manners, the only thing that gives morals their distinctive character. Morals can only be perceived within the framework of Divine accountability, and religion is the only vivacious entity in the whole existence since it is the only guidance we have to the purpose of existence. Through religion we know why we are here, what follows death, what existence means and what is needed from us. Without religion the universe will regress to total blindness and nihilism.

Ibnul-Qayem, may Allah have mercy on him, says: “There is no pathway to happiness or wellbeing in this life or the afterlife except that

which is pointed to us by the prophets. There is no way to distinguish the good from the bad in details except through them. The satisfaction of the Creator can never be attained except at their hands; their guidance and way of living is our only herald to good morals, deeds and words.”⁸

“This whole world is pitch black and damned except for where the sun of the revelation shone”; as Ibn-Taymiyah⁹ says.

Without the Divine revelation we would not know the purpose of existence, the meaning of goodness or its value. Without the Divine revelation the whole world would be reduced to nothing but a scary frivolity. Without revelation we would have just been “star-stuff” as Carl

Sagan¹⁰ says, or “an insect” as Sartre says.

Prophethood is the only pulse of existence and without it the best inventions and the most ecstatic desires would have been real terror. Without religion the whole world is a big waste.

If you ask any atheist this existential question: Why are we here in this life? What will happen to us after we die? He will either resort to sophistry or he will stay silent.

Hence, religion is a natural requirement when it comes to perceiving moral values or realizing the meaning of existence or answering the existential questions of: Who created this whole existence? Who created man? What is the purpose from our

existence and the wisdom from actions or beings?

21. **The universe is so huge and the earth is so tiny compared to it; so why would Allah care for this tiny speck of dust in this whole vast universe?**

When I tell you that a King gave some advice to his son and wrote a book for him, are you going to ask me: How can a King who owns millions of acres of vast land care for his son who only makes for a fraction of a billionth of what this King owns of lands and acres? To Allah is the most supreme example.

This argument is too petty to be even regarded!

Arguing that size (big or small) is an issue, is a very absurd supposition. For us humans, the issue is not about the material size (or weight), the issue is about the ethical and immaterial magnitude of things that have no size like: morals, truthfulness and honesty.

The difference between the greatest of mankind who established the greatest of civilizations and between the meanest is an ethical or abstract difference; not a material one. We are talking here about things like leadership, good work and noble manners! If it was all about size Allah would have surely chosen the heavens and the earth to carry the responsibility since they are bigger!

Whales are much bigger than microbes, for instance, but does that mean whales are more important than microbes? Define “important” here!

Does Allah care for the bigger creature because it's bigger and hence He should not care for the smaller one? Or did Allah guarantee sustenance for all beings along with the most suitable system of living?

Another thing; the size of things is a relative issue as we know from physics. Physics tells us that the heavens and earth started from a very tiny dot that was even lesser than the head of a pin; much smaller than the atom by billions and billions of times.

Hence, the issue is not about sizes and we can never judge things by their size or their weight. The issue is to realize things and perceive them; and who can realize or perceive existence, accountability, wisdom, concepts and purpose better than man?

22. **There are many deities in the earth's civilizations; so why should we call Allah particularly?**

There is no deity to be worshiped in all faiths and civilizations except Allah. The basic disagreement we have with the other faiths is that they made from Allah other small deities like; Jesus and the Holy Ghost in Christianity, and Vishnu, Shiva

and Brahma in Hinduism... etc. All faiths believe in Allah, the One God, who created all existence but they simply worship with Him other deities.

Allah says what means,

“If you ask them who it is that has created the heavens and the earth and subjugated the sun and the moon, they will say, ‘Allah.’ How then are they turned away?” (TMQ, 29:61).

Even the idols of the polytheists were not taken as gods for themselves but they all knew it was just One God and these idols were just intermediaries. Al-Shahristany says about the idols of the Arab in the old times, “As for the idols, the Arabs were not worshiping them for

themselves, yet for them, they were not just like any other piece of rock.”

Will Durant states that the origin of Hinduism goes back to believing in the One single God.

He says in his book “The Story of Civilization” that all of these gods are more or less similar to what is done in the Christian churches that worship thousands of saints. It never occurs to the mind of any Hindu, not even for an instant, that all of these countless gods are a higher sovereign¹².

Ibn-Taymiyah says, “Whoever thinks that the idolaters who worshiped all these idols believed that they have created the universe, made the

rain fall, made the plants grow, created the animals or any such things; is completely ignorant. These idols only meant for them what the sacred graves meant for the polytheists.”¹²

Hence, Allah is One in all the faiths,
“Believers, argue only in the best way with the People of the Book, [but contend not at all] with such of them as are unjust. Say, ‘We believe in what has been revealed to us, and what has been revealed to you; our God and your God are one; and to Him we submit.’” (TMQ, 29:46).

Hence, all the idols and all the human deities are nothing but atheistic intermediaries that were

never prescribed by Allah.

23. **There are many faiths, so why Islam in particular?**

Islam is not just a faith among other faiths!

Islam is the creed that agrees with what all the prophets and messengers came with. Islam came to adjust the path of faith that went awry and it came to return people to the path of all the prophets starting with Adam, going by Noah, Salih, Job, Eber, Abraham, Moses, David, Jonah, Aaron and Jesus. All of these came with the message that their God is just one; according to the Torah and Gospel⁴³.

This faith knows no trinity, hypostases, gods

committing suicide, extracting a god from another god – like extracting the Holy Ghost from the Father – or national gods.

Allah says what means,

“Allah has ordained for you the same religion which He enjoined on Noah, and which We have revealed to you, and which We enjoined upon Abraham and Moses and Jesus, so that you should remain steadfast in religion and not become divided in it. What you call upon the polytheists to do is hard for them; Allah chooses for Himself whoever He pleases and guides towards Himself those who turn to Him.” (TMQ, 42:13).

Allah also says what means,

“We have sent revelation to you [Prophet] as We did to Noah and the prophets who came after him, to Abraham, Ishmael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon and David, to whom We gave the Psalms.” (TMQ, 4:163).

Hence, Islam is not like any other faith because it is the origin of all faith and the refinement of the serious deviation that afflicted all the past faiths, particularly Judaism and Christianity in both their version; the old and new testaments.

24. **How can we scientifically prove a hidden entity; like the archangel Jibril**

for instance?

Believing in the archangel Jibril (may Allah be pleased with him) or any other hidden or unknown issue outside the dimensions of time and space is something perceptive and hence it does not fall under the laws of matter.

Believing in him is part and parcel of believing in the authenticity of the message with all its doctrinal manifestations. Once the message is proven authentic, every hidden aspect it came to pass is proven authentic as well. Once evidences are established on the truthfulness of whoever is conveying on the part of Allah, he becomes a verified source in conveying whatever Allah tells him¹⁴. We believe in the hidden and unknown as

part of our belief in the message; not independent from it.

25. **If Islam is the true faith, then why are there allegations?**

Allah says what means,
“It is He who has sent down the Book to you. Some of its verses are clear and precise in meaning—they are the basis of the Book—while others are allegorical. Those with deviation in their hearts pursue the allegorical, so as to create dissension by seeking to explain it: but no one knows its meaning except Allah. Those who are firmly grounded in knowledge say, ‘We believe in it: it is all

from our Lord.’ But only the wise take heed.” (TMQ, 3:7).

Hence, it is natural to have precise and allegorical meanings!

Those who have uncertain hearts will follow the allegorical so as to satisfy their whims; while those who have steadfast hearts will follow the precise.

The truth is stark clear and needs no evidence, but the unspecific had to be there so as to test us; so we could ponder and think. Also, if not for the unspecific there would have been no belief and disbelief!

Yet, the basics of faith are precise and certified,

whereas the allegorical gives way to understanding a text or a legal ruling. Accountability is one of the laws of Allah in mankind, and His law in accountability is the obscurity of wisdom, and His law in wisdom is its intricacies. The winner is the one who uses his knowledge to realize the hidden and the intricate. The loser is the one who uses his ignorance as a wall standing between him and using his knowledge in the first place.

26. **What is the fault you see in atheism?**

Atheism requires a degree of faith much higher than that needed for faith. But it is a kind of faith based on false suppositions and absurd fantasies. To be an atheist you need to imagine that:

- a) Nil was added to nil and the result was something great, so unimaginably great and intricate.
- b) Chance brought all the intricate and precise laws of physics; although the two conditions of chance (time and space) were not even there when the universe came from no time and no space.
- c) Randomness gave way to life, although the human mind with its magnificent power is incapable of producing the simplest forms of life.
- d) All the moral values and their foundations (which we certify and which all take a route opposing to that of matter, since authentic morals are a burden on matter and a minus value when it comes to personal gain and benefit) are an outcome and a product of matter.

You need to believe all the above to become an

atheist; meaning that atheism is a kind of faith as well, but it is a kind of faith that is not based on any knowledge or divine text.

27. **Since Allah knows that some people will be atheists, why did He create them?**

Allah says what means,

“Should We withdraw the admonition from you because you are a people far gone in transgression?” (TMQ, 43:5).

Which means: Since you are going to be atheists, would Allah not create you?

What kind of absurd perception is this anyway?
It is only fair to create the one who deserves to be

punished, so he can get his deserved punishment! If it is established in Allah's knowledge that the atheist is going to be an atheist, what harm would it be to create him so as to punish him on fair grounds? Should Allah not create him so as to save him the trouble! Isn't this being overly presumptuous and a silly supposition? If the atheist will be cast in the fire eternally isn't it fair for him to deserve this punishment?

Also, our criterion for judging what is fair and what is not fair isn't absolute; it is restricted by the restrictions of our human nature. The absolutely fair is Allah and He decreed that He will not be unjust to His servants,
“...nor am I unjust to My servants.”

(TMQ, 50:29).

So, it is our understanding which is faulty and this is a much more logical rationale, because the origin of disbelief is “lying about that which we do not know”. Allah says,

“Indeed, they are denying something which they cannot comprehend; the reality not yet having dawned on them...”

(TMQ, 10:39).

28. **When Allah knows that someone is going to be an atheist, doesn't this mean that Allah is compelling him to be an atheist?**

The knowledge of Allah is not equivalent to

compulsion! Imagine a professor who teaches a certain class and by the end of the year he informs one of his students that he will fail in this class; because he knows by experience the level of this student and he even wrote these expectations down in his registry. When the student does fail, will this mean that the professor compelled him to fail just because he knew the result and wrote it down?

Can we say in that case that because the professor wrote down his expectations they became a law compelling the student to fail? To Allah belongs the supreme example.

Allah told us that His Knowledge is All-Encompassing but at the same time He gave us

full choice to pick our path. He says what means,
“...to every one of you who wishes to tread the straight path.” (TMQ, 81:28).

Allah also says what means,
“...and shown him the two paths?” (TMQ, 90:10).

Hence, the knowledge of Allah is not a compulsion.

It is Allah's will that each of us has his free will,
“We showed him the way, whether he be grateful or ungrateful.” (TMQ, 76:3).

But at the same time He knows everything,
“As for one who gives [to others] and fears Allah, and believes in the truth of what is right, We will pave his way to

ease. But as for one who is miserly and unheeding, and rejects what is right, We shall pave his way to hardship.” (TMQ, 92:10).

Allah also says what means,
“...and shown him the two paths?” (TMQ, 90:10).

As for the atheist who wishes to make of Allah's knowledge a restraint on human will, he is deactivating one of the actions of Allah for the sake of another, and no one does that but the disbeliever; so as to feel at ease with his disbelieve. As for the Muslim, he acknowledges all of Allah's actions and acknowledges their validity.

29. **Why did Allah create evil? In other words; how can the Muslim argue the dilemma of evil?**

The dilemma of evil is, by origin, Christian and has got nothing to do with Islam. It is a mistake to migrate the Western ecclesiastical issues onto our Islamic culture.

In the distorted Christian tradition Jesus was sent because of the original sin of Adam – which was the underlying cause beyond all the evil in the world – and so Jesus atoned for this sin through sacrifice and the crucifixion. Hence, the evil should have been lifted from the world because Jesus sacrificed himself for us out of

love, and the effect of the original sin should have disappeared since it was the cause of all the evil in the world. Yet, evil and affliction persisted and with the very same rhythm that was there before the crucifixion of Christ! So, where is the love and where is the sacrifice?

This major paradox is the underlying cause of the “evil dilemma” that resides in the modern Western Christian mind. But, what has Islam got to do with that? What is the relation between this gibberish and the revelations of all the prophets and messengers?

Evil is established in Islam and all the messages of the prophets because we are accountable and because we live in a world of choice... full stop!

Allah says what means,

“That no soul shall bear the burden of another;” (TMQ, 53:38).

This is the very creed of all the prophets and messengers.

As I said, we are here because we have responsibilities nothing more,

“He created death and life so that He might test you, and find out which of you is best in conduct. He is the Mighty, the Most Forgiving One.” (TMQ, 67:2).

Hence, evil is something normal within the framework of testing us.

Amazingly, the presence of evil is the best proof

on the authenticity of the religious cause and the deviation of atheism. Had we been the creation of this material world we would not have been able to perceive good or evil, since according to the atheistic perception, we are just living in strictly material imperatives.

Perceiving evil means that we are not the creation of this world, and that we are deriving our perception of evil from another premise totally different from the Darwinian materialism of existence!

Not being able to realize some of the intricacies of Allah's wisdom when it comes of affliction (not evil; since there is no absolute evil in existence) is axiomatic. Descartes says in his book

“Meditations” that he has no reason to complain that God did not give him a greater ability to understand. This is because accountability is founded on wisdom and wisdom is founded on the unknown and hidden.

Allah has revealed for us the wisdom underlying the actions of Al-Khidr (in his encounter with Moses), although on the outward these actions seemed vile, yet they were enshrouded in great goodness and blessings. This story did not come in the Qur’an for fun; it came to shed light on the insignificant and flawed perception of the human mind and its hasty and unwise judgments.

This life of ours is just a prelude to an afterlife of immortality, that’s why the martyr will wish to go

back to the utmost feelings of torment and pain when he will see how these few moments of pains became his very key to an eternal life of endless bliss and fulfillment.

So, Glory be to the Self-Subsisting and the One who Governs all creation.

30. **Was not religion the cause beyond all the holy wars that took a toll on the world for a long period of time?**

Humanity lived for thousands of years under monotheistic religions, and for 4000 years under the three major Abrahamic religions. Religion has never posed a threat on the human race; in fact it presented humanity with higher ethical

values that both believers and disbelievers could not dispute. It established the groundwork for various civilizations; to the extent that we can easily assume that all the goodness in this earth is in fact the outcome of these religions.

Religion relieved the courts from thousands of cases and laid down the epistemic, behavioral and value-based foundation for the purpose of humanity on earth.

The countries which embraced these monotheistic religions are still, till this day, demonstrating a cultural diversity that has accommodated their counterparts and provided them with a protective roof based on the tenets of these very monotheistic faiths.

Yet, when some of the countries came close to atheism for just near to one century the whole of humanity was hurled on the very verge of annihilation.

The history of humanity has not known any system more dangerous than the atheistic. Their pogroms in the Gulags of the former Soviet Union (at the hands of the atheist Lenin), the genocide at the hands of the Nazi German, the ethnic cleansing of almost quarter of the Cambodian people at the hand of the atheist Pol Pot, massacring 52 million of the Chinese people in the so-called cultural revolution at the hand of Mao Zedong, the advent of the League of Militant Atheists in Europe which lead to the shutting

down of more than 42,000 religious institution (churches and mosques) and the killing of thousands of religion men... all of these are nothing but downright atheistic secretions⁴⁵.

The two major world wars (WW1 and WW2) where both secular wars ruled by the atheistic perspectives and the fantasies of having a pure human race; the result of which was the cleansing of almost 5% of the world population and throwing both the winner and the loser more than third of a century behind. The philosophers even placed a urinal in the middle of Paris to symbolize the end of civilization.

The atheistic wars have left behind arsons of atomic weaponry enough to wipe out humanity

manifold. The simplest reading of the history of the 20th century wars would reveal how pathetic atheism is. It precipitated in the overall mind of humanity a notion that the annihilation of mankind is a probability in any future battle ... this is what we got from atheism!

31. **But can't you see the implications of slavery and captivity in Islamic Jihad?**

Captivity in Islam is contrary to the old Roman culture and contrary to the falsifications of modern secularism. Captivity in Islam comes with mercy to women!

A woman who joins a war and comes to kill you must not be fought (according to Islam); a

woman must never be killed unless she attempts to kill you personally, because Islam does not give you the right to kill a woman or a child¹⁶. It also gives you no right to kill an elderly person, a craftsman or a monk¹⁷. It gives you no right to kill any of these even if they joined your adversary's army; you are not entitled to kill them unless they attempted to kill you personally.

It is of Allah's mercy that He ordained that women must not be killed; because women are weak and they most often never attempt to kill. That's why women are captivated.

Women are captivated in Islam so they can be ransomed for Muslim captives, or they can be pardoned and returned to the enemy without any

ransom in return. Allah says what means, ***"...and afterwards either set them free as an act of grace, or let them ransom [themselves] until the war is finally over..." (TMQ, 47:4).***

Just notice how Allah says, ***"...until the war is finally over..."*** which means until the war is over in the battlefield. Also, notice ***"...as an act of grace..."***, which means setting them free without any ransom in return; or they can be ransomed with other Muslims who were taken captive by the enemy.

But can the captives be married; or can a Muslim man have sex with her?

The anonymous opinion of Muslim scholars confirms that the polytheist woman cannot marry a Muslim man (nor is he allowed to have sex with her); this is the opinion of all major Islamic schools of thought (Malik, Abu-Hanifa, Al-Shafei and Ahmad). Ibn-Qadama says in Al-Mughni: “It is prohibited to marry Zoroastrian women or other atheist women, with the exception of people of the Book (Christians and Jews).” Ibn Abdul-Barr says, “This is the majority opinion of all the scholars in all the countries and those who deviate from this opinion are aberrant.”

An-Nawawy says, “A captivated idolater or atheist cannot be lawful for a Muslim until she embraces Islam. As long as she persists on her

faith, she is unlawful.”⁴⁸ So, if it was all about desiring women, it would have never been unlawful to marry them.

It is even worthy of mention that if a Muslim raped a captive (whether she was an atheist or not); he has to be punished the prescribed punishment of adultery⁴⁹.

If the captive is not a polytheist, she has a marriage contract different from that of a free woman, since the free woman has the right to choose who to marry but the captive who joined the army of the enemy is not granted that right; she got captivated and hence she is not entitled to choose who to marry.

This wraps up the main issues for captivity.

32. **What about the “*hudud* – prescribed punishments” like the one prescribed for stealing?**

The issue here is not just about theft, it is about everything relevant to it. There is an authentic narration by Prophet Muhammad, peace and blessings of Allah be upon him, that says, “No cutting hands in case of traitors, looters and embezzlers.”²⁰ So, the prescribed punishment for theft is not just for stealing the money but for the ensuing consequences that could lead to murder or bigger crimes.

So, if someone embezzles money from a big

amount left in his care (like a cashier), his hand cannot be cut. If someone grabs fruits from a tree, his hand cannot be cut: “No cutting hands for fruits or palm pith.”²¹ Also, in the Muwatta of Malik, “No cutting hands in case of fruits hanging from trees or cattle kept in the mountains.”²² This is because the mountain is an open place, and Allah knows best.

Also, in Al-Sunan Al-Kubra by Al-Bayhakei, Ali Ibn Abu-Taleb says, “No cutting hands in case of stealing money from Bayt Al-Mal (the treasury).”²³

As you can see, the issue here is not just about stealing, otherwise the hand of the embezzler, looter or traitor would be cut too. But since three

cases commit their crimes without endangering the lives of others, their hands are not cut. Same thing with stealing fruits and cattle that are kept to graze in mountains (even though they are worth value) yet they are far from endangering the lives of other people.

Ibn Abu-Laila even said when asked about a man who stole from the Kaaba, “His hand needs not be cut.”²⁴

So, what if a man steals something and then confesses his crime, would his hand be cut? The answer is: the judge must kick him out! Yes, kick him out!

A thief was brought to prophet Muhammad,

may the peace and blessings of Allah be upon him, and the thief confessed what he did but the things he stole were not found on him. The prophet said to him, “It doesn’t look like you stole!” But the thief said he did it, and the prophet repeated what he said to him 2 or 3 times²⁵.

Al-Bayhakei reported a narration with authentic transmission, “A man came to Ali Ibn Abu-Taleb and confessed stealing, so Ali kicked him out.”²⁶

Abul-Dardaa said to a woman who stole, “Did you steal? Say, no!”²⁷

Ataa said, “They used to bring the thief and ask him, ‘Did you steal? Say, no!’ and he referred this

to both Abu-Bakr and Omar.²⁸“

Ibn Abu-Shayba also mentioned in his Musannaf, “They used to bring the thief and ask him, ‘Did you steal? Say, no!’” Also, Abu-Maswud said, “They brought a thief and asked him, ‘Did you steal? Say that you found it!’ and when he said that he found it, he was set free.”²⁹

Abu-Hurayra also related that, “A thief was brought once and asked, “Did you steal? Did you steal? Say, no! Say, no!... this was said to him twice or thrice.”³⁰“

Ghalib Ibn Hudhayl also said, “I heard Sabiaa Abu-Salim saying, ‘I saw Al-Hassan Ibn Ali bringing a thief who admitted his theft and he

said to him, ‘Maybe you embezzled it!’ So the man would say that he didn’t steal it.”³¹“

Ikrima Ibn Khaled also said, “Omar brought a thief who admitted stealing and said, ‘I see the hand of this man and it’s not the hand of a thief.’ So, the man said, ‘By Allah, I did not steal.’ So, Omar set him free.”³²“

33. **What about the prescribed punishment for adultery which is stoning and ending the life of a person?**

The one who objects on ending the life of one adulterer (married, adult and free) for committing adultery is the very same person

having no objections on ending the lives of one million souls yearly! On yearly basis, more than one million babies are aborted in the USA alone³³! This is nothing else but the outcome of adultery!

But since these embryos have no human rights organizations to stand for them, and no media platforms to speak about them, they are just left to be killed in complete silence!

34. **But let's assume that a married man committed adultery and then he regretted his action and repented; will his life still be ended?**

The concept is to protect the society, not to end

lives!

Prophet Muhammad said, "Avoid these obscenities which Allah has forbidden, and whoever commits any of this let him repent to Allah and then seek the concealing shield of Allah to hide his action." When prophet Muhammad sent away Ma'iz who came to him three times confessing adultery; he kept sending him away each and every time. He also said to the woman from Ghamid who came confessing her sin, "Go and ask the forgiveness of Allah and repent to Him."

The one who repents is no longer a threat to the society since the society will not suffer from his evils anymore. So, whoever comes confessing to a

judge this sin, the judge must send him away.

³⁴Omar said, “Send the confessors away.”

It is related in the Sunan of Abu Dawood, “There came to the prophet a woman from Ghamid and said: Allah’s Messenger, I have committed adultery, so purify me. He turned her away. On the following day she said: Allah’s Messenger, why do you turn me away? Perhaps, you turn me away as you turned away Ma’iz. By Allah, I have become pregnant. He said: Well, if you insist upon it, then go away until you give birth to the child. When she was delivered she came with the child wrapped in a rag and said: Here is the child whom I have given birth to. He said: Go away and suckle him until you wean him....³⁵“

Just notice how the woman said, “...Perhaps, you turn me away as you turned away Ma’iz?” and had she not returned back, the prophet would have never requested her return.

Abdullah Ibn-Burayda related that his father said, “We, the prophet’s companions, used to say to each other, ‘If only the woman from Ghamid or Ma’iz Ibn Malik did not return back after they had confessed!’” Or he related that his father said, “Had they not returned back the prophet would have never requested them to be brought back.³⁶“

Hence, Islam is not so keen on applying the “*hudud*” but rather seeking any way or excuse not to apply them, since the whole purpose is to

remedy the society.

35. **Why do you refuse to coexist with the atheists?**

This question was answered by the countries that coexisted with the atheists; now they have had a huge experience in this topic and let us look at their experience when it comes to this cause.

The renowned American magazine “Scientific American” published a big research paper on the hatred of the Americans to the atheists and the title of the paper was: “In Atheists We Distrust”.

The research proves that most of the American people do not tolerate atheists and they object to having them teach their children³⁷. The research

has also surveyed how the Americans disdain atheists in general. Whether this got published in official statements or it was just kept in their hearts unannounced, it remains true.

In another report published by the Washington Post in 2011, they surveyed the most abominable sect ever in the USA and the atheists got the first rank among all the American people³⁸.

Shortly before that report got published, the University of Minnesota conducted a separate research for two years about extremist Muslims, gays and atheists to see of which sect the American people feared most for themselves. It turned out that the Muslim extremists and gay were closer to the American people than the

atheists³⁹.

Maybe these researches are going to be surprising for many people, but what is even more surprising is to have reference for these researches in reality consolidating them in the form of official laws that confirm how atheists are loathed even in the West.

One of the foundations of the constitutions of the United States, states that atheists will not hold any government post, because those who deny the existence of God give no value to His covenant and there is no guarantee for their credibility. John Locke, founder of the civil state, argued in his “letter concerning toleration”, that atheists should not be tolerated because,

“Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist. The taking away of God, though but even in thought, dissolves all...”⁴⁰

So, if this is the very vision of the man who founded the civil state in the West, what can the vision of the people be? A very brief look at the constitutions of the USA would shock any Arab atheist ranting arrogantly about his rights in an Arab country. Examining the texts of the Western constitutions will only reflect their perception of the atheist threat and how they seek to alienate them as much as possible from public life.

The Arkansas State Constitution, chapter nineteen, miscellaneous provision one, states:

“Atheists disqualified from holding office or testifying as witness.”

The North Carolina State Constitution states almost the same thing in chapter six, section eight; that atheists are disqualified.

Also, the Pennsylvania State Constitution states in article one, chapter four, that “...atheists shall be disqualified to hold any office or place of trust or profit under this Commonwealth.”

The Western constitutions are teeming with articles confirming their rejection for atheists: South Carolina State Constitution (chapter 6, article 2), Tennessee State Constitution (chapter 9, section 2), Texas State Constitution (chapter 1,

section 4)... all of them state that believing in God is a prerequisite for upholding an administrative post.

America is the most powerful scientific state in the world and it still classifies atheism as unacceptable in the American society. This was very clear in the official words of George W. Bush when an American journalist asked him in 1943: “Surely you recognize the equal citizenship and patriotism of Americans who are atheists?” And his answer, which became so famous afterwards, was, “No, I don’t know that atheists should be considered as citizens, nor should they be considered patriots. This is one nation under God.”

People in the West have more experience than us when it comes to atheists and their nature; they know that their presence constitutes a real problem since their oaths and promises mean nothing for them, and these are the very basis upon which any society is founded. The West rejects atheists because of the problems they stir in it, and we know that the foundation of “loyalty and disavowal” for the West is their personal benefit; as for us Muslims the basis for our loyalty and disavowal (*Al-Wala’ Wal-Bara’*) is our religion. Our rejection for the atheists stems from our religion that urges us to promote the word of Allah and to guide the youth rather than leave them to flounder in the tides of vagueness.

36. **What are the arguments used by the**

atheists in addressing the arguments of religion?

In front of the tons of arguments presented by religion, atheism virtually presents near to nothing. Basically, atheism has nothing to present and it has nothing to refer to either. The best they can do is sophistry and faulty reasoning, and yet with all this poorness of argument some people still embrace atheism and admit it publicly; which is one of the unexplained oddities of this age that we live in.

37. **What are the questions that no atheist will be able to answer?**

a) How did existence emerge out of no-space and no-time?

How can an atheist assume that his atheism is valid when the moment of the start of existence is a stark proof on the creativity of the Creator and His ability to originate existence?

b) How did no-life transform into life? How did matter mutate from lifelessness into living cell? With all our techniques and advancements we cannot (till this very moment) originate the simplest form of life, so how can we explain the origination of life in the dead matter?

Wouldn't we have been, at least, able to originate a form of life that supersedes the one the originated in the dead matter, by at least a million times?

c) How can the atheist argue against the annihilation of all mankind? What is the rational, substantial and scientific evidence an atheist can present to prove that annihilation of all mankind is a mistake? The material world knows no right and wrong! So, annihilation of mankind must be

equal to keeping them alive from their perspective!

d) Atheism assumes that human beings are just animals who came into existence after a long and slow sequence of evolution from meaner beings; so what if a higher being came into existence? Will it have the right to put us all in cages and use us as lab rats? The Darwinist answer that we derive from matter is: Yes! So, what's the purpose from protecting mankind or providing them with meaning or purpose when it comes to atheism? Atheism, here, is unable to explain the reality of man!

e) What if, according to evolution, we proved that one race is higher than the other? Will the higher race be entitled to transform the lesser race into used matter; as we do with the lesser insects or animals? Again, the Darwinist answer is: Yes! This very argument is enough to obliterate atheism from any mind that utilizes common sense; since the only criteria to judge who is better than who is the criterion of

God-fearingness, not by color or strength.

f) Atheists argue that morals are relative (meaning: can be seen from more than one perspective). So, honesty can be better than betrayal or betrayal can be better in some cases. Yet when confronted with their own trials they claim outright that morality is objective and that things like honesty or betrayal are absolute. Because if morals are relative, then immorality makes no sense since we will never be able to set a line between morality and immorality. This is definitely a clear contradiction; because if morality was objective and absolute, then this law of morality must have had a law-giver (the will of Allah and divine accountability). If morality was relative, then no atheist must complain from immorality or even comprehend its concept.

g) How did the amazing constants of physics emerge? All of these constants entail very intricate differences that

must never vary even by the slightest or minutest fraction or the whole universe would collapse! For instance, the cosmological constant is fine tuned to 120 decimal places and if it was one decimal more or less the whole universe would collapse. This precision proves the accuracy of a great Maker; noting that the constants are numerous in physics and all of them are intricately precise.

h) How did the Genome emerge within the living cells? A code must require a coder, and this Genome designates what each cell will be used for; doesn't this prove that there is a unique Maker dictating very specific codes?

i) Where did morality and values come from; when it comes to atheism? Atheism sees the universe as a tumultuous sea of atoms that make no sense and have no purpose, which was one of the driving motives to immorality and depravity. But since morality does exist then atheism is invalid.

j) To sum up our argumentation against atheism:

- Since there is light, then there has to be a source for this light.
- Since there is shade, then there has to be a body causing this shade.
- Since there are intricate objects starting from the quarks and ending with the galaxies, then there has to be an originator.
- The Qur'anic argumentation is the strongest ever,

“Do you not see how those who dispute Allah’s signs, are turned away from the right path— those who reject the Book and that with which We sent Our messengers shall soon know—” (TMQ, 40:69-70).

How then can you turn away? What are your proofs?

The atheist has nothing but nothing... nothing but believing in trivialities and impossibilities.

38. **Why are the Muslims so behind despite their rightful faith, while the West is so advanced despite their disbelief?**

This is the argument of civilization! Prophets have struggled a lot to confront this argument. Followers have deviated and prophets have almost wasted their souls in sorrow over the deviation of their followers and nations. The question of civilization is the core of the nations’ disbelief throughout history.

Allah says what means,

“When Our clear revelations are recited to them, those who deny the truth say to the faithful, ‘Which of the two sides is better in respect of position and makes a more impressive assembly?’” (TMQ, 19:73).

When we read to them the verses that contain evidences and proofs they start telling you that there are other nations far more advanced than the Muslims.

The researcher Ibrahim Al-Sakran, may Allah have mercy on him, said,
“This is a universal law that never goes wrong. We will never cease to wonder about this law throughout history; the general public of those who convey the words of Allah – since the

advent of revelation and until the days of the modern Islamic civilization – have always been countering a particular ‘material power’ that is far more advanced beyond them and that keeps tempting the people and diverting them from the right path of revelation.

Look at the history of all the prophets with all the ensuing experiences, you will almost always find it to be a constant struggle between those who call the people to the path of divine revelation and those who call them to the path of material power. You will see that people are always tempted and diverted by the material power; their hearts and eyes are always taken by it luster away from the path of revelation. You will also see how the people who are

dedicated to the call of Allah have suffered from the deviation of the general public straying after the luster of material power.

*The people of prophet Noah, peace of Allah be upon him, said it clearly to him,
“The leaders of his people, who refused to acknowledge the truth, said, ‘We regard you only as a human being like ourselves. We do not see that anyone follows you but the lowliest of us, those of immature judgment. We see no superior merit in you; in fact we believe you are a liar.’”
(TMQ, 11:27).*

The Qur’an tells us about the material power of the disbelievers; their castles, their

*establishments, their military prowess and all of these things in Surat Al-Shuaraa,
“... Do you build monuments on every high place in vanity, and erect castles hoping that you will live forever. When you lay hands upon anyone, you do so as tyrants.” (TMQ, 26:127- 130).*

The prophet of Allah Moses came during the time of the mighty Pharaoh, with his full-fledged pharaonic civilization and its dominant empire; again the same and usual sequence of events materialized; the tyranny of civil power versus the revelation.

The wonder never ends when we see the profundity of Moses’ understanding to how this

great civilization has tempted the people with its power and luster; how it diverted them from surrendering to the revelation. He expressed his understanding for this inevitable historical law in its flagrant challenge to the call of Allah when he said,

“...Our Lord, You have bestowed upon Pharaoh and his nobles pomp and wealth in the present life, whereby they lead people astray from Your path...” (TMQ, 10:88).

Things were thus not different for prophet Muhammad, peace and blessings of Allah be upon him, because those who denied his call always took the premise of his financial feebleness as an excuse not to follow him. They

always argued that he did not possess the signs of power and luxury which many of them had at the time. They didn't think it was befitting to submit to a prophet who was not one of the aristocrats of his time in Al-Hijaz, Makkah, and Al-Ta'ef. Allah conveyed their argument in the Qur'an,

“They said, ‘Why was this Quran not sent down to one of the great men of the two cities?’” (TMQ, 43:31).⁴²

So, material power was the very quandary that tempted all mankind throughout history, and the affliction that plighted all revelations more than anything else.

Yet, these people did not realize that the

advancement of the West is not relevant to the authenticity of religion and its concepts. Scientific progress is, for instance, relevant to funding and financial support, but you can't ask for more just because you are a Muslim! You can't ask for the obliteration of power just because it is atheistic. Allah says what means, ***“Your Lord would never unjustly destroy communities while their people were trying to reform.” (TMQ, 11:117).***

That is the whole issue then! Those who expect us to prevail, with our present lethargy, just because we are Muslims, and expect the West to be defeated with their present persistence and diligence just because they are disbelievers, are so far from the laws of Allah in His universe and

so far from the verses of His Book. Allah tells us plainly that the unjust will be defeated in all due fairness; not unfairly or unjustly. Allah says what means,

“The blast justly struck them..” (TMQ, 23:41).

Allah also says what means,

“Never have We destroyed a town without sending down messengers to warn it, as a reminder from Us: We are never unjust.” (TMQ, 26:208-209).

Hence, Allah exalts Himself above any injustice and ordains that He will only strike with his torment the oppressors who are unjust. That's why one of the renowned Qur'an interpreters (Al-Qurtubi) deducted that polytheism is not in itself

a cause for the destruction of nations unless it is combined with corruption, oppression and injustice. Allah says what means,

“Your Lord would never unjustly destroy communities while their people were trying to reform.” (TMQ, 11:117).

This is the unswerving law of Allah in His universe; but financial advancement and backwardness have nothing to do with the question of right and wrong.

39. **How did you know that Muhammad is the prophet of Allah and sent by Him?**

The portents of inimitability indicate the logical sequence! Aristotle is a philosopher because of

the overall output of his works; not because of a sentence he said or some philosophical analysis he did. Hippocrates is a physician because of the overall output of his projects; not because of one surgery he did.

Likewise, all the transmitted portents of inimitability indicate the logical sequence of Muhammad's prophethood. He tells us, in his traditions, that one night a great wind hit the people, so he warned them not to go anywhere. One man refused to obey and so the wind carried him away and hurled him in a far place.⁴²

He told the people about the death of the Negus on the very same day and moment he died; so the people prayed for him four units (raqaas) of

prayer⁴³.

He foretold the people about the deaths of Omar, Othman, Ali, Talha and Al-Zubeir (may Allah be pleased with them all); that they will not die on their death bed, or a normal death. One day he went up the mount of Hira and he was accompanied by these revered companions and the rocks moved under his feet, so he said, "Calm down! There's no one atop you but a prophet, or a siddiq or a martyr."⁴⁴

There are more than 150 narrations where the prophet called Allah for the people and was answered right away⁴⁵. This long sequence of truthfulness, with its variety, in foretelling about the future, along with a creed that coincides with

the path of all the previous prophets; all of this is a logical sequence proving his authenticity.

If you examined his biography you will see how all people who crossed paths with him testified to his truthfulness; even his most mortal enemies. He was never accused of lying and the only challenge they could not withstand was the Book he came with, so they decided to fight him with their swords to silence him for no other reason except that he was a prophet.

As for his material and hidden miracles they have exceeded more than a 1000 and the ones who transmitted them have been testified to be the most truthful.

Those narrators who conveyed his tradition never condoned lying even in the slightest matters and they asserted that whoever lied purposefully in anything conveyed on the part of prophet Muhammad will be cast in hellfire; this was what prophet Muhammad himself said.

Some of his miracles were seen, first hand, by his close companions and some were narrated by tens of other companions; so how can they all conspire on the same lie? We all know that the underlying causes for telling the truth are general, whereas the underlying causes for lying are specific; hence this big public of narrators conveying the very same thing stands as foolproof evidence that they could never be telling lies.

An example for this is the narration about the tree trunk. The prophet was once giving a sermon and leaning on a tree trunk and once he started giving the sermon the tree trunk moaned like a child and it kept moaning till the prophet held it close; so it stopped. This was conveyed by Anas Ibn Malek, Jabir Ibn Abdullah, Abdullah Ibn Abbas, Abdullah Ibn Omar, Ubay Ibn Kaab, Abu-Saeed, Sahl Ibn Saad, Aisha Bint Abu-Bakr and Um-Salamah. Can all of these companions conspire on telling a lie unanimously?

40. **What are the substantial evidences to the authenticity of his revelation?**

a) Prophet Muhammad said, “No year will bring less rain

than the other.⁴⁶“ This means that the percentage of rain is fixed. This scientific fact has amazed the scientists since it shows that there is a balanced amount of water coming down every year. But for us Muslims we’ve known this more than 1400 years ago.

b) In another narration; “The people of Makkah asked him to show them a miraculous sign and he showed them the moon split into two halves with the mount of Hira standing in between.” When he split the moon he asked Abu-Bakr to testify to this, which he did. The people of Makkah said that he put a spell on the moon to split it. This narration was transmitted by a long chain of companions. He used to read the chapter of the Qur’an that came telling about this miracle, during the feasts and occasions, so that the people would hear of his miracles and realize his prophethood. Al-Hafiz Ibn Kathir said,

“The Muslims in his time have all testified to this event which was followed by a chain of narrations from various companions confirming the same⁴⁷. The amazing thing is that this miracle got spotted in India when it happened and the Indians recorded it in their book⁴⁸. Among the ones who recorded it was Chakarwati Farmas; this miracle, later on, spurred the people of Malabar to embrace Islam when the Muslim merchants passed by them and told about this narration⁴⁹.

c) Ibn Abbas narrated that the prophet was asked: “Where does the sun set, and where does it rise from? The messenger of Allah answered, ‘It is going in a (nonstop) regular motion; it does not cease or disappear. It sets in one place and rises in another, and sets in another place and rises elsewhere and so on. So, some people would say the sun has set and others would say it has just risen (at the same moment).’”⁵⁰ Information like these are not accessible to usual people, and no one but a prophet would know (at this time in history) anything about where the sun sets or from where it comes!

d) He said that Adam was the last of the living creatures created by Allah. This scientific truism became later on a famous premise for the whole scientific community. This fact was told by Islam and from it we knew that Adam was created in the very last stages of creation. Prophet Muhammad said, “Allah created Adam on a Friday.⁵¹” He also said, “Adam was created on the afternoon of Friday, and he was the last to be created in the last hour of Friday, between afternoon and night.⁵²” Interpreters also confirmed that this was true. Ibn Jarir commented on the verse,

“Was there not a period of time when man was nothing worth mentioning?” (TMQ, 76:1).

He said, “Muhammad Ibn Qatada said that Adam was the last creature to be created.” Science also proved that mankind was the very last of creation. So, doesn't this

prove that Muhammad was a prophet?

e) Prophet Muhammad said this about the creation of the embryo, “It is created from both; the water of the man and the water of the woman.⁵³” Also, Allah says what means, ***“We created man from a drop of mingled fluid so that We might try him; We gave him hearing and sight;” (TMQ, 76:2).***

The mingled fluid (by the anonymous interpretation) is a mixture of the man's and woman's water. At that time the medical gurus of the Aristotelian legacy and the references of the famous doctor Galen confirmed that the water of the man entered the womb of the woman forming the fetus which would grow and feed on the menstrual blood trapped in the womb. They thought that women stopped menstruating once they got pregnant to grow the fetus on the menstrual blood. They did not imagine that women had ova just as men had sperms and that both combined

during the process of fertilization and reproduction. This whole process of embryonic formation was not unveiled until the year 1775 at the hand of Spallanzani and Wolff.

f) Prophet Muhammad also said, “The embryo is not formed from all of the water of the man.⁵⁴” This is true because the embryo is formed from one sperm only.

g) Islam forbids witchcraft and sorcery, and predicting future from the stars or the lines drawn on the earth or pessimism or scientific superstitions. Prophet Muhammad said, “Things like incantations, totems and magic spells are polytheistic practices.⁵⁵” All of these things are seen by science as nothing but worthless practices.

h) He also said, “The whole of the corpse of the son of Adam is reduced to dust with the exception of the coccyx bone. From it Adam was created and from it he will be resurrected.⁵⁶” From science we know that in the embryonic development, the primitive streak forms the embryo then it diminishes till it settles in the coccyx bone. Hence, the coccyx bone or the primitive streak is

active in the very early weeks of pregnancy and it is also named “the primary organizer” since it forms the organs of the embryo and its internal systems. Then it diminishes and settles in the coccyx bone⁵⁷. They even extracted the coccyx bone from some amphibians and placed it in another’s embryo and noticed that a primary embryo started forming.

i) Prophet Muhammad said, “Mua’adh, if your life goes longer you will soon see this whole land green with verdure.” This was said in the city to Tabuk which is now a green garden with⁵⁸ all sorts of fruits growing in it.

j) Allah says what means,
“We have made the night and the day as two signs. We blotted out the sign of night and made the sign of the day illuminating...”
(TMQ, 17:12).

The word, “blotted out” means that the moon was lit and then its light got blotted. This was also how the companions interpreted the verse; Imam Ibn Kathir mentioned in his book that Abdullah Ibn Abbas (Allah be pleased with him) said about this verse, “The moon used to shine just like the sun, and this was the sign of the night, and then it was blotted out.” NASA confirmed this same theory lately when they discovered and revealed the evolutionary history of the moon⁵⁹.

k) Allah says that He created the heavens and earth in six days; two of these were for creating the earth. Allah says what means,
“Say, ‘What! Do you indeed deny Him who created the earth in two Days and do you set up equals with Him? He is the Lord of the Universe.’” (TMQ, 41:9).

So, our Qur’an says that the earth’s age is two thirds that of the universe (2 out of six days). Now let us look at what science has to say here; the age of the universe is 13.8 billion years and that of the earth is 4.5 billion years (that’s one thirds again). I think that this is very easy evidence that the One who revealed the Qur’an is truly the Creator and that the one who conveyed it is His prophet. Hence, with all these instances (which came at the hands of just one person), we can only deduce that this prophet came with exactly what the prophets who preceded him came with. So, accepting his prophethood comes easier to the mind.

41. What’s wrong with Deism; believing in a Deity without believing in any prophet or messenger?

Nothing is more atheistic than denying the revelation of the Creator! Allah says what means,
“Those indeed are they who are denying the truth beyond doubt, and We have prepared a humiliating

punishment for the deniers. Those indeed are they who are denying the truth beyond doubt, and We have prepared a humiliating punishment for the deniers.”
(TMQ, 4:150-151).

42. Since prophet Muhammad’s miracles are real, why did the polytheists resist him that much?

The leaders of the disbelievers knew very well that he was a messenger, because his message was about monotheism and their innate nature agreed with it. They even said (on the very first days of the revelation), “We never found you to be a liar.” It means that they only saw him as a truthful man⁶⁰. There is a long narration transmitted about a conversation between Heraclius, the Byzantine king, with Abu Sufyan

in the beginning of the book of Sahih Bukhari. Among what Heraclius said was, “I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So, I wondered how a person who does not tell a lie about others could ever tell a lie about Allah??... If I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.” Abu Sufyan was still a disbeliever that day.

There is also the story of Saad Ibn Muaadh when Umayyah Ibn Khalaf (a disbeliever) tried to prevent him from circumambulating the Kaaba. So, Saad was arguing with him and he said, “Keep away from me, for I have heard Muhammad saying that he will kill you.”

Umayyah said: “Will he kill me?” Saad said: “Yes.” Umayyah said: “By Allah, if Muhammad says that, he never tells a lie.” Umayyah went to his wife and said to her: “Do you know what my brother from Yathrib (i.e. Madinah) has said to me?” She said: “What has he said?” He said: “He claims that he has heard Muhammad saying that he will kill me.” She said: By Allah! Muhammad never tells lies. So, when the disbelievers started to proceed to Badr (Battle) and declared war (against the Muslims), his wife said to him: “Do not you remember what your brother from Yathrib told you?” Umayyah decided not to go but Abu Jahl said to him: “You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two.” He went with them and thus Allah caused him to die.”⁶¹ They all

knew he never lied!

Al-Mughira Ibn Shuba, who was from At-Taif was visiting Makkah, and he said, “My first contact with the prophet of Allah happened one day when I was walking with Abu Jahl in the streets of Makkah and we ran into Muhammad. So, he walked to us, and spoke to Abu Jahl and said, ‘Why don’t you follow me, believe in Allah, and Islam?’ Abu Jahl responded saying, ‘O Muhammad, when are you going to stop cursing our gods? If you want us to testify that you have fulfilled your mission, we will testify for you, and if I knew you were telling the truth I would have already followed you.’ So, Muhammad left. Abu Jahl looked at me and said, ‘I know that he is telling the truth, but there is something holding

me back! The people of Qusay wanted *Al-Hijabah* (Guardianship of the Kaaba and keeping its key), *As-Siqayah* (Custody of Zamzam and catering the pilgrims during the Hajj), *Al-Ifadah* (Authority of trade and commerce), *Al-Liwa’* (Authority of the banner of battles), the authority of armed forces and *An-Nadwah* (Assembly of Quraysh). We sacrificed all in favor of them [Banu Makhzum on the other hand were only in charge of the cavalry Khalid Ibnul-Walid being its commander] and we started picking up & competing with them. When we are just running neck to neck with them, they will say ‘We have a prophet among us’; So, how can we compete with that? By Allah, we are never going to accept this call.”⁶²

There is nothing more astonishing than the story of Amr Ibnul-Aas when he went to Musailamah and Amr was still an atheist at that time. It is reported that Musailamah (an arch-liar who lived at the time of prophet Muhammad and falsely claimed to be a brother-prophet) was visited by Amr Ibnul-Aas after the messenger of Allah had begun his mission, but before Amr had embraced Islam and Musailamah said to him: "What does your companion (the prophet) say about this time?" Amr replied: "A verse has been revealed to him which is concise, yet elegant." "And what does it say?" inquired Musailamah. "It says: [I swear by the passage of time, that man is surely in a state of loss, except for those who believe and do good deeds and exhort one another to hold fast to the Truth, and who exhort one another to

steadfastness.]." Musailamah thought about this for a while and then said: "Something like that has been revealed to me." "What would that be?" asked Amr. He replied, "Oh, wabr (Hyrax, an animal described by Ibn Katheer as resembling a cat, having long ears, and a large breast and being for the rest, very ugly.)! Oh, wabr! You are merely two ears and a breast and the rest of you is but a hole." Then he asked: "What do you think, Amr?" Amr replied, "By Allah! Surely you are aware that I know you're lying, right?"

So, people were sure that he was telling the truth but they were only resisting because of their love of life and its luxuries.

Prophet Muhammad's hidden miracles exceed a

thousand whereas his substantial miracles can fill volumes and volumes. The ones who transmitted these miracles are his companions and they transmitted them like a source of pure water slipping from between the prophets noble fingers for more than 1500 companion to drink from it and then they convey it in different narrations to be told by revered narrators and authenticators like Bukhary and Muslim.

We can't forget, for instance, the great miracle of his ability to multiply the provisions and food for the Muslim army. Al-Bukhary mentioned this miracle in five different locations in his book⁶³.

Hence, if all the news corroborates his truthfulness and prophethood, why then

wouldn't we believe him and why would a sane person claim that he's lying?

Important recommendations for the readers of this book:

1. Encourage the modern Muslim thought to be devoted and dedicated to the Qur'an and to ponder its verses. If the Muslim, man or woman, reads but one part per day while reading its interpretation from one of the easy interpreters like Abu-Bakr Al-Jazairi (may Allah have mercy on him), if they even read just one verse per day, this would surely transform their thinking and fill their lives with miracles. The Qur'an is so profuse of divine and special secrets, and no person will ever be the same after reading it thoroughly.
2. Rationalize the money used in inviting others to Islam to be for the publication of

books that enhance certainty among college youth, especially those who do not possess yet the immunization of knowledge against the ongoing accusations.

3. Establish a research center dedicated for the master's and doctorate theses written in this last decade on the issues of atheism and materialism; to publish the suitable ones widely and translate them into different languages since atheism has become a substantial phenomenon in the contemporary Western purport.
4. Urge the Muslim governments and charities to support a large project dedicated to inviting others to Islam. This project is to

consist of subcommittees and each committee will target a particular group, such that it comprises a committee for Christianity, a committee for Judaism, a committee for Hinduism, a committee for Buddhism and a committee for atheism...etc. The project should have its own materials, programs and *dawa* books that reach these groups in their languages. It should also have a committee that reaches them out through the social networks in foreign languages. Along with an information research committee to provide religious, population and social information to the other committees. By time, this project should become an independent ministry within the countries; with branches and

embassies all over the world.

5. Establishing real *dawa* projects within the associations, civil institutions and students' clubs through dedicating youth groups for inviting people to Islam via the platform of social networking. We can have a group of youth inviting the Buddhists, a group inviting the Hindus, a group inviting the atheists in the West, a group inviting the people of the Book... etc. For starters we can suffice with just one young person for each of these target groups.

**Praise be to Allah, the Lord of
the worlds.**

Notes

[←1]

TMQ=Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated verse(s) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

[←2]

This was discussed in details by Michael J. Denton in his book "Nature's Destiny". The book was translated into Arabic and issued by Dar Al-Kitab.

[←3]

The phenomenon of criticizing religion in the modern philosophy, by Dr. Sultan Al-Emeiry, PHD thesis.

[←4]

The phenomenon of criticizing religion in the modern philosophy, by Dr. Sultan Al-Emeiry, PHD thesis.

[←5]

Ibid.

[←6]

The Grand Design, by Stephen Hawking – 2010.

[←7]

https://en.wikipedia.org/wiki/Aktion_T4

[←8]

Zadul-Maad 1-68.

[←9]

Majmu' Al-Fatawi 19-93/94.

[←10]

<https://www.youtube.com/watch?v=qrBUkKSNRzE> (The Shores of the Cosmic Ocean – Ep 1). “Some part of our being knows this is where we came from. We long to return, and we can, because the cosmos is also within us. We’re made of star stuff. We are a way for the cosmos to know itself.” – Minute 06:04. As for Sartre’s saying, it came in his novel “Nausea”.

[←11](#)

The Story of Civilization – Vol. III, page 209.

[←12](#)

Majmu Al-Fatawi, 1-359.

[←13](#)

Book of Deuteronomy, 4 – 6, Gospel of Mark, 12 – 32.

[←14](#)

Al-Jawab Al-Sahih, Sheikhul-Islam Ibn Taymiyah,
Volume 2 – page: 34.

[←15]

[https://en.wikipedia.org
/wiki/League_of_Militant_Atheists](https://en.wikipedia.org/wiki/League_of_Militant_Atheists)

[←16]

Sahih Al-Bukhari, narration number: 3014.

[←17](#)

Al-Sunan Al-Kubra, part 9, page 90.

[←18](#)

<http://fatwa.islamweb.net/fatwa/index.php?page=showfatwa&Option=FatwaI50902d&Id>

[←19]

“Al-Umm” by Al-Shafei, 253.

[←20]

Sunan Ibn-Majah, 2-864, authenticated by Al-Albany.

[←21](#)

Sunan At-Tirmidhy 4-25, good hadith.

[←22](#)

Authenticated by Al-Albany in Irwaa Al-Ghalil 8-71.

[←23]

Al-Albany says in Irwaa Al-Ghalil (8-77) the narrators are good.

[←24]

Musannaf Ibn Abu-Shayba 29010.

[←25]

Sunan Abu-Dawood 4-134.

[←26]

Authenticated by Al-Albany in Irwaa Al-Ghalil 8-87.

[←27]

Irwa' al-Ghaliil (8-79), good transmission.

[←28]

Al-Albany says in Irwa' al-Ghaliil (8-79) the transmission of Ataa is good.

[←29](#)

Musannaf Ibn Shayba, hadith 28575.

[←30](#)

Musannaf Ibn Shayba, hadith 28576.

[←31](#)

Musannaf Ibn Shayba, hadith 28578.

[←32](#)

Musannaf Ibn Shayba, hadith 28579.

[←33]

<https://www.cdc.gov/mmwr/preview/mmwrhtml/sshtmla5511>

[←34]

The authentic series of Al-Albany, 5-317.

[←35]

Sunan Abu-Dawood, good hadith, no. 4442.

[←36]

Al-Albany related it as a weak hadith in his series (6-793), but it is also related in the Musnad of Ahmad (38-27).

[←37]

<https://www.scientificamerican.com/article/in-atheists-we-distrust/>

[←38]

https://www.washingtonpost.com/opinions/why-do-americans-still-dislike-atheists/2011/02/18/AFqgnwGF_story.html

[←39]

<http://newsjunkiepost.com/2009/09/19/research-finds-that-atheists-are-most-hated-and-distrusted-minority/>

[←40]

John Locke, A letter concerning Toleration:
http://press-pubs.uchicago.edu/founders/documents/amendI_assemblys7.html

[←41]

Consequences of the civil discourse (Ma'alat Al-Khitab Al-Madany) – Ibrahim Al-Sakran, liberally quoted.

[←42]

Sahih Muslim, hadith # 3319.

[←43]

Sahih Al-Bukhary, hadith # 1333.

[←44]

Sahih Muslim, hadith # 2417.

[←45]

Compiled by Saeed Ibn Abdul-Qadel Ba-Shanfar in his book
“Indications of Prophethood” by Dar Ibn-Hazm.

[←46]

The authentic series, Al-Albany, hadith # 2461.

[←47]

Al-Bidaya Wal-Nihaya, 3/118.

[←48]

Document by the Indian center in the British museum –
152/2807-173.

[←49]

<http://www.cyberistan.org/islamic/farmas.html>

[←50]

Musnad of Abu-Ishak Al-Hamadany.

[←51]

Musnad Abu-Ishak Al-Hamadany.

[←52]

Sahih Al-Jami'e, hadith # 20449.

[←53]

Musnad Ahmad, 4424.

[←54]

Sahih Muslim, 3438.

[←55]

Sahih Al-Jamie, hadith # 1632.

[←56]

Sahih Muslim, 2955.

[←57]

http://nicheoftruth.org/pages/the_coccyx_bone.asp

[←58]

Sahih Muslim, 706.

[←59]

https://www.nasa.gov/mission_pages/LRO/news/vid-tour.html

[←60]

Sahih Al-Bukhary, hadith # 4770.

[\[←61\]](#)

Sahih Al-Bukhary, hadith # 3632.

[\[←62\]](#)

Related by Al-Bayhakei in his Sunan.

[←63]

Al-Bukhary (1217), Al-Bukhary (2618), Al-Bukhary (3578), Al-Bukhary (4101), Al-Bukhary (6452), and all are from different incidents; and this is just from Al-Bukhary